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THE CANADIAN JEWISH NEWS

FRIDAY, AUGUST 13, 1971

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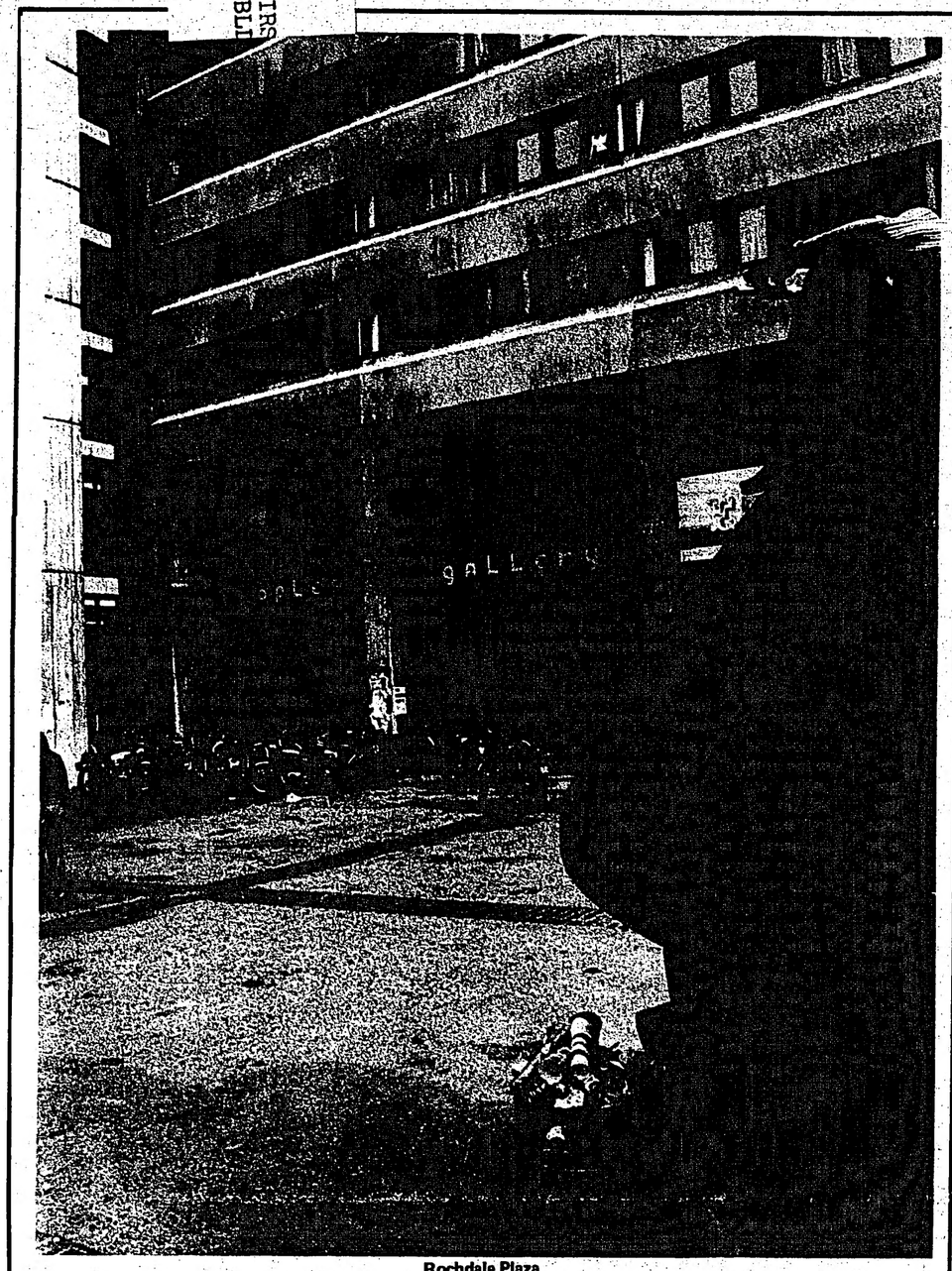

Rochdale Plaza

Rochdale: A rebel's refuge

BY ARNOLD LINETSKY

Editors' note: Since some of the persons interviewed are describing activities which are clearly illegal, all of the names used in this article on Rochdale are fictitious, although the persons are real and the quotes accurate.

"A place to stand proud," says Janice Cohen, a 23-year-old from North York who graduated from the University of Toronto with a bachelor of arts degree. "I became bored with my friends in the suburbs and I had some radical ideas which they did not share about the way society should be run. I've lived in Rochdale over a year now and find this the only apartment building where everyone knows everybody else by their first name."

When asked whether she had ever taken drugs, Janice replied: "You can liken marijuana and hashish to beer and hard liquor. I smoke what the present society considers to be dope and have experimented with LSD. One of society's biggest problems today is that of the alienated youngster who has nowhere to go. Rochdale can become a home for him and provide an alternate to the 'outside' society."

I found Janice's statements to be fairly representative of the views shared by many Rochdale residents. Most feel that although our so-called society consider them drop-outs or cop-outs from the accepted lifestyle on the outside, they consider themselves the leaders of an alternate culture, there for anyone to accept or reject.

This is borne out by George Silver, a resident of Rochdale for over three months. "When I was living at home I was subjected to all the rules and regulations of the parental-son game, as played by most Jewish parents. At Rochdale I am free to feel, think, and do as I please. In other words, my individuality is allowed the freedom to express itself."

Approximately 12 per cent of Rochdale residents are from the Jewish faith. There must be come reason for this considerable percentage.

When Ann Friedman, a 17 year old co-ed from Montreal who is spending the summer months in Rochdale with her 22 year old non-Jewish boyfriend was confronted with the above statement she replied: "It's the typical attitude of the Jewish parent who is more impressed with what his friends think at the golf club than in seeking a genuine rapport with his children that drives these children away from home. Some find their new freedom at Rochdale. What our parents fail to realize is that we are the most knowledgeable and enquiring students of this or any other era. This is not opinion, but fact. When I see what their generation has done to pollute our environment and our minds with their ancient theories, I shudder to think what will become of this world if we, the present generation, would not attempt to correct their mistakes."

Michael . . . . . ., a 29 year old from extremely wealthy parents, makes his living by selling dope. He feels that there is a great disparity in the law between the various street drugs. For while possession of marijuana and hashish, neither of which has been proven harmful, are punishable by either summary conviction or indictment by the courts, the real killer drug—speed—can be carried legally in small quantities without punishment. He feels that speed or methamphetamine, which is used so prevalently by our middle-class society in the form of diet pills and anti-depressants, should be regulated more effectively by the federal government. Mike has never been arrested and has used most of the proceeds of his business in establishing communes in order to further the sub-culture movement.

(cont. on page 2)

DISCRIMINATION DECLINES IN MEDICINE: JEWISH M.D.'S

by Phil Stone

Your son, the doctor, has it easier than did his predecessors. Easier, that is, in that Jewish medical students and interns are not meeting with the antisemitic prejudice that existed so blatantly too few years ago.

"It's still there all right," said one middle-aged doctor who like many interviewed by The Canadian Jewish News, asked that his name not be used. "But it is greatly reduced and what does exist is muted rather than overt. In my time -- the early forties -- you had to be an A student to hope to get into a major Canadian medical school. And getting a post in a hospital was just about impossible. Today, many Jews -- and I am eliminating such obvious hospitals as New Mount Sinai and Doctors' Hospital -- hold major positions in Toronto hospitals.

"What I remember most is the chairman of the board of governors of a well-known local hospital saying when I made my application for internship, 'There'll be a Jewish intern in this hospital over my dead body.' Today this hospital has many Jews within its operating structure."

"What I think helped," said another medico who also requested anonymity, "is that when the New Mount Sinai came along and the medical field was enriched by its research and outstanding men, the non-Jewish hospitals realized they were cutting off their noses to spite their face and were also losing ground to New Mount Sinai in reputation."

Sidney Liswood, executive director of New Mount Sinai firmly endorses the theory that the Jewish community supported hospital brought about a decline in the prejudice against Jewish doctors.

"I can recall," he said, "that in 1954 there were only a handful of Jewish physicians on the staff of the Toronto hospitals. The number was far below the proportion of Jewish medical men to non-Jewish medical men in this community.

"Today," said Liswood, "we are not conscious of any 'quota' in the faculty of medicine where about one-third of the students are Jewish. And on the faculty itself, there are over 100 Jewish doctors with some 30 holding professorial rank."

Liswood did concede, and many of the doctors interviewed agreed, that society in general has matured and prejudice and discrimination are less acceptable.

A HORNET'S NEST

A recent article in the Globe and Mail profiled Dr. Reuben Lewis, a former Montrealer who told writer Terence Wills of his experiences. Wills said that unlike many Canadians who left the country for "Yankee gold", such was not the case with Dr. Lewis. "He was," Wills wrote, "forced out by discrimination."

Lewis said that he graduated from McGill University in 1937 and "came down to the States to intern. "There were," he claimed, "a whole number of us who did. We had to. We were Jewish. It was true in Ontario, too," Lewis added. "There were very few of us accepted in the local hospitals for training."

Several of the doctors ("no names, please") interviewed by CJN, grumbled about Lewis' article. The consensus of their discontent was that Lewis ought not to have allowed himself to be interviewed on such a "tender subject." "All he's doing," said one physician, "is stirring up a hornet's nest. Those days are pretty well gone now so what's the sense of even discussing them?"

"Right," said a surgeon, "and besides the last thing in the world the medical field needs right now is controversial publicity. What with medicare and all the other problems we'd like to be left alone with no publicity of any kind."

J. Gordon Kaplin of Ottawa had stronger things to say about the Lewis interview. In a letter to the Globe and Mail Kaplin wrote "for Dr. Reuben Lewis. . .to allege that he escaped from anti-semitism by moving to the United States, strikes me as a piece of colossal bloody (sic) nerve."

Kaplan said that the only Jews who got into the American equivalents of McGill (Columbia, Cornell, Harvard, Yale or University of Chicago) were the straight A students who mainly got "in with family connections or pull".

In his rubuttal Kaplin said that all through the Depression years and right through the fifties, "literally hundreds of Jews from the big U.S. cities came to Canada to do their medicine, since they couldn't get into U.S. schools. They constituted," he claimed, "about 10 per cent of each class in the Canadian medical faculty at which I taught for 16 years."

FOR SOME NO PROBLEM

Dr. Sy Silverberg, who with four other doctors operates a clinic in Toronto, gave his opinion openly. As a young doctor (he is 29), he found no problem either in school or in obtaining a hospital position. "I found all hospitals open to me," he said, "but I did choose the clinics at New Mount Sinai and Doctors' where most of my friends were interning."

Dr. Coleman B. Solursh, a veteran and venerated senior doctor, said there was no question that 30 to 40 years ago the Jewish medical man had problems. "I recall that in 1930 Doctors Track and Appel were the only Jewish interns to get into a top Toronto hospital and that in 1931 most of us Jewish medical students didn't bother applying to the hospitals. As a matter of fact only one of my class did apply and it happened that he was accepted. But it was the advent

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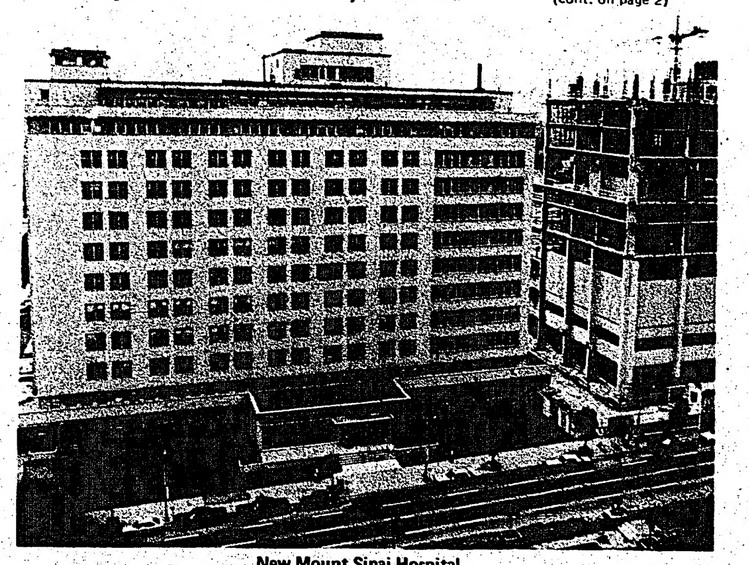


New Mount Sinai Hospital

on the wire

Youths refuse call-up

Jerusalem.—Three young boys and a girl, associated with the new left Matzpen movement, wrote to Moshe Dayan, the defense minister, this week saying they refused to serve in the Army. This is the first reported case of its kind in Israel.

Copies of their letters were sent to Golda Meir, the Prime Minister; the State Comptroller; Knesset members; and United Nations representatives in Israel.

Two of the boys, Dov Gal and Reuven Lesmann, and the girl, Irit Jacobi, live in Jerusalem. The third boy, Ghiroa Neumann, lives in Tel Aviv. They returned their call-up notices with their letters. In these they declared: "We are not prepared to serve in an occupation Army".

They said they were influenced by a study by Drs. Dan Horowitz and Shlomo Aharonson from which they deduced that acts of retaliation by the Army were motivated by internal political considerations.

The girl, who calls herself a pacifist, was one of the Black Panther demonstrators detained in Jerusalem some weeks ago.

ALARMING REPORT ON SOVIET MEDITERRANEAN MIGHT

London.—An alarming growth in the Soviet Union's military strength in the Middle East is reflected in two surveys published in London this week.

Soviet naval gunpower in the Mediterranean has surpassed that of the United States, according to Jane's Fighting Ships, an annual survey of the world's navies.

Professor John Erikson, lecturer in defence studies at Edinburgh University, states, in another study, that Russia has achieved air superiority in the Middle East and maintains in Egypt the largest ground force outside her own defensive zone, some 20,000 men in all. Jane's estimated that Russia's naval strength in the Mediterranean has increased fivefold since 1965 and describes the Soviet Fleet as a whole as "the super-navy of a super power".

JORDANIANS URGE WEST BANKERS TO REJECT PALESTINIAN ENTITY SCHEME

Jerusalem.—Two Jordanian parliamentarians have come into the West Bank under the Israeli summer visitors' scheme. They have been meeting West Bank leaders urging them not to support any scheme for the establishment of a Palestinian entity separate from Jordan.

Wasfi Tal, the Jordanian premier, has addressed personal messages to a number of West Bank leaders explaining why Jordan found it necessary to "control" the terrorist movement inside Jordan.

Another visitor has been the deputy director of the Jordanian Department of Antiquities, Rafik Dejani, who, during a visit to the excavations at the Western Wall, showed a lively interest in the work being undertaken by Israeli archaeologists. He confessed ruefully that when he had wanted to undertake similar work the Jordanian authorities had been unable to find the budget for it.

64 HELD IN JERUSALEM RIOT

Jerusalem.—Riot police battled Orthodox Jews for three hours last Saturday night in the worst outbreak of recent violence triggered by alleged Sabbath violations.

Gaza refugees resettled

Jerusalem, - Israel's thinning out of the Gaza refugee camp of Djebeliya is motivated purely by security considerations and is not designed as a stage towards a general solution of the Arab refugee problem, Brigadier Shlomo Gazit, the head of Israel's military administration in the occupied territories, states last week.

He announced that 230 houses had been demolished and 1,500 people moved elsewhere. Five hundred were provided with new accommodation in El Arish, the rest making their homes in other parts of the Gaza Strip and a few moving to the West Bank.

While Gazit's explanation regarding the Djebeliya camp -- where 40 people have been murdered this year as a result of inter-Arab terror -- is undoubtedly correct, an Israeli cabinet committee, under the chairmanship of Israel Galili, the minister without portfolio, has been considering the future policy to be adopted toward the Gaza refugees.

PARTIAL SOLUTION

Defense Minister Moshe Dayan, had propounded a partial solution for resettlement within the immediate area which would not alter the refugee's status of the Arabs. Nor did he think the refugee problem should be separated from the terroritorial one.

Other ministers argued that, in advance of a peace settlement, something more radical should be done to try and restore normalcy to the region. Mapam Ministers have suggested that persons displaced from camps such as Djebeliya should be resettled in normal civilian areas and not in what are, in effect, "refugee neighborhoods".

The cabinet will this week receive the report of Galili's committee and its recommendations are expected to fall somewhere between the proposals of Dayan and those of Mapam. The cost of providing new homes and facilities for refugees displaced from camps has been estimated at some $30 million.

Meanwhile, the Israeli military authorities have started distributing leaflets in Gaza calling on terrorists to give themselves up and promising them that -- as with the case of those who crossed the Jordan to surrender -- they will be treated fairly and humanely.

The Israelis are making special appeals to parents and teachers to influence the young people of the Strip against allowing themselves to become the pawns of the terrorists. The distribution of the leaflets coincides with a reported new drive by the security authorities to hunt down terrorists operating in the Strip.

Orthodox kibbutz volunteers girls

Jerusalem, - The political committee of Kibbutz Dati, the kibbutz organization of the National Religious Party, is to tell the party that it regards national service by girls as a social and public necessity to achieve complete identification by religious Jews with every problem and challenge facing the State of Israel.

The committee will demand that all girl members of Kibbutz Dati should be called up for national service. At present, any girl due for call-up can claim exemption on the ground that she is Orthodox.

Petah Tikva raiders

How Israeli security men captured Arab terrorists

Jerusalem. - The Israeli security forces, like the Canadian Mounties, have the reputation of always getting their man. Sometimes, as in the cause of the explosion in Jerusalem's Mahane Yehuda market, it takes almost two years before the perpetrators are brought to book.

Occasionally, their success is swifter, more spectacular -- as with the pursuit and destruction of the terrorist gang within a week of their Katyusha rocket attack on Petah Takva on July 7.

Even before Petah Tikva came under fire, resulting in the deaths of three women and a child, the security forces knew there was a group of terrorists at large in the country. Not only had the terrorists penetrated the security fence along Israel's side of the Jordan river, but it appeared from their tracks, that they were accompanied by mules. This indicated that they were carrying heavy weapons or large quantities of explosives.

FOUR DAYS OF SILENCE

Israel's security forces immediately received a "search and find" order, but they could discover no more traces of the gang.

Four days later, the terrorists brought provisions in the Arab village of Dir Balut, about six miles east of Petah Tikva, and climbed a nearby hill where, after a meal, they set up their launcher and armed it with four rockets.

That night, they fired the rockets into the heart of Petah Tikva, a packed satellite town of Tel Aviv, and before leaving they planted mines round the rocket launcher, as a trap for the Israeli forces which would later arrive.

FLARES USED

In spite of an intensive search all night, in which flares were used, the Israeli forces combed the area for the gang without finding any clues. Only shortly after dawn, did they learn of the gang's shopping expedition to Dir Balut the day before and discovered the rocket launcher.

The security forces are well-trained to be on their guard against booby traps, but a couple of local Arab children, unaware of the danger stepped on one of the mines left by the terrorists and both were injured.

The search was intensified and the Israeli security men found the two mules which had carried the rockets not far away. But there was no sign of the terrorists.

Road blocks were set-up on all the roads leading to the Jordan Valley and every village between Petah Tikva and the river carefully combed.

RIVER-SIDE BATTLE

Then about midnight the terrorists were spotted near Sarbata, two miles from the Jordan river near Jericho. There was a brief gun battle, during which the terrorists threw grenades, but in a few minutes it was all over.

Five of the terrorists lay dead, a sixth died shortly afterwards from his wounds, in spite of the efforts of two Israeli doctors to save his life. A seventh escaped across the river which, at this point, is scarcely wider than the waters of a large brook. None of the Israelis were injured.

The terrorists were all powerfully-built men, aged about 30. They were clearly specially chosen and trained for the operation. They were in civilian clothes.

Besides a variety of weapons, medical supplies, Jordanian money, food and even a sewing kit, the terrorists carried an accurately-drawn sketch map of Petah Tikva, with the street names written in Arabic. The map was inscribed "Fatah" and "Al Assifa", (the name of El Fatah's military wing).

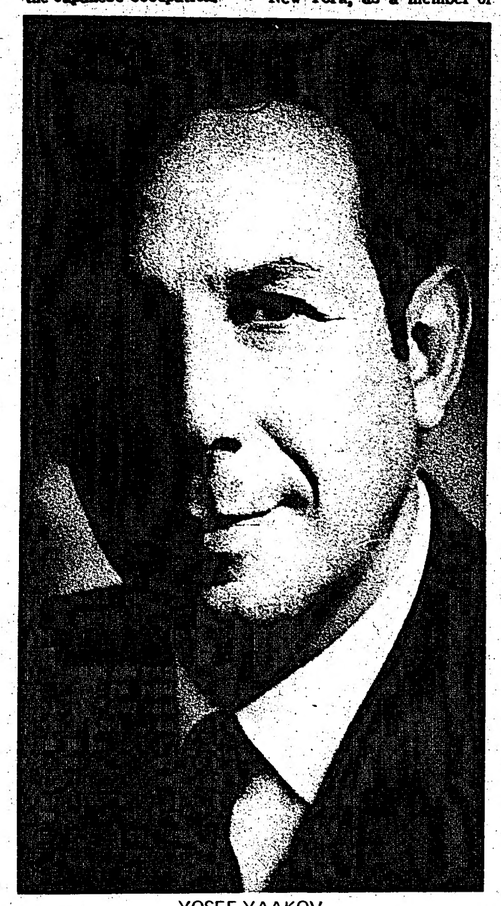
For the Israeli security forces, whose round-the-clock vigilance on all fronts comes to public attention only with the completion of a mission, it was just one more file which could be closed.

New press and information counsellor

Yosef Yaakov to serve at Israeli Embassy

A Shanghai-born journalist who covered the Chinese Civil war for American news agencies arrived in Canada this week to assume his duties as Press and Information Counsellor at the Embassy of Israel in Ottawa.

Yosef Yaakov received his early education at a British school in Shanghai, where he commenced law studies which were interrupted by the Japanese occupation.



YOSEF YAAKOV

During the Chinese civil war, he served as a correspondent for American news agencies, and as news editor at the American radio station.

He immigrated to Israel during the War of Independence and following two and a half years of service with the Israel Defense Forces, entered government service, being attached to the Prime Minister's Office in the fields of information and broadcasting.

Yaakov transferred to the Ministry for Foreign Affairs at the beginning of 1962, and has served as Consul for information at New York, as a member of Israel's Delegation to the United Nations, and as senior assistant in the Information Division at the Ministry in Jerusalem, taking up his duties in Ottawa this week.

JOHN BASSETT

Negev dinner to honor publisher John Bassett

Toronto Telegram publisher John Bassett, 55, has been selected as this year's honoree at the Negev Dinner. He is the first non-Jew to be honored.

Eric Exton, president of the Jewish National Fund of Toronto, the sponsoring organization, said Bassett has been chosen "because of his humanitarian endeavor, for championing the cause of universal brotherhood, for his concern on behalf of all the minority groups which make up the Canadian mosaic and for his consistent and forthright advocacy of Israel's right to exist in peace and security as a member of the society of nations."

The Negev Dinner, which will be held this year December 1 at the Royal York Hotel, recognizes each year "an outstanding citizen who has made a particularly noteworthy contribution toward human enrichment by linking his name with a project in the Holy Land."

Proceeds of this year's dinner will be used to help in the construction of The John Bassett Cultural and Sport Center in Arava, an isolated and severely arid section of the Negev Desert stretching between the Dead and Red Seas.

Exton said the JNF welcomes "the opportunity to express our heartfelt gratitude to this man whose career as a leader in the fields of communications has always been guided by the credo 'I support people and issues that merit support and I do not ever like to see people being pushed around'.

Besides being publisher of The Telegram, Bassett is chairman of Baton Broadcasting Ltd., which owns TV station CFTO in Toronto and CKLW-TV and CKLW Radio in Windsor, a director of the CTV Television Network LTD., and the Argonaut Football Club. He is a major participant in Israel Canada Productions, a Tel Aviv based television venture which produces about 80 per cent of all programs shown on Israeli television.

August bond goal: $1,000,000

Walter Bick, chairman of the Board of Governors, State of Israel Bonds of Toronto, has announced a million-dollar cash target for the month of August, both in collections and new purchases.

"Housing and social problems resulting from such handicaps must compete with crushing defense costs, and the need for funds to provide jobs, training and education for the 50,000 new immigrants expected in Israel this year," Bick said. "The Israeli taxpayers, already the most over-burdened in the world, face a challenge they cannot overcome without the security of our loan dollars for their development budget now at a record $550 million," Bick stated.

"With a world-wide goal of $400 million in Israel Bonds for 1971, Toronto must meet an unprecedented quota of $12 million by the end of December, with a steady flow of cash each month. Every purchaser of an Israel Bond who advances cash payment for his commitment by a week or a month, is doing something tangible and constructive to help Israel alleviate additional problems of a pressing economic nature."

New housing in Israel

from page one

Discrimination declines: M.D.'s

SIDNEY LISWOOD

of New Mount Sinai Hospital that changed it all and made Jewish medicls acceptable everywhere.

"It was blatant back then," said Dr. Solursh, "but like in many fields of endeavor it has changed. My son, (Dr. Lionel Solursh) did have some trouble when he graduated in 1959 and applied to one of the non-Jewish hospitals but a change of administration came about and he was subsequently accepted and slowly Jewish boys began coming in to a point where now there is no problem whatsoever."

"What I find," said a young surgeon who requested anonymity, "is that the old 'tokenism' of taking one or two Jews on staff to stifle an antisemitic reputation, is virtually gone. Sure, there is still a type of prejudice and you don't feel as comfortable as you would in a Jewish-oriented hospital. But the main point is that if you have the ability, you can, almost without exception, get on to the staff of a hospital and with the proper capabilities rise as high as vacancies and your ambitions permit."

"It was 20 years or more coming to us," said one older doctor bitterly. "Sure it is fine now, any prejudice that exists is low key but where were they when we needed them? When I was a doctor in the Army a dying soldier didn't care if I was Chinese, Negro, Lebanese or Jewish, just so long as I could help him. It didn't have to be different when the war was over but it was. So many good men left Toronto and went out west to small towns; men who could have contributed so much to medicine with the much finer facilities available in a city this size. Who were the losers, the bigots or us?

"I guess," he reflected, "we both lost. But I've done allright and so have most of the others. I can understand what Lewis was saying in the Globe and Mail. Whether or not it should have been said or not is a matter of personal sensitivity. I think some of the older doctors are more hypersensitive than are the younger fellows who are meeting less bigotry and are less apt to take any pushing around than we were in our time."

...A rebel's refuge

Richard Schneider is a twenty year old draft-dodger from Michigan who escaped what he believes to be a totalitarian regime which has forced it's war in Vietnam upon the youth of the United States. Richard is an ardent pacifist and finds his ideas acceptable in Rochdale whereas they were not so in his home environment. He believes the Nixon regime far surpasses that of Nazi Germany in it's fascism. Presently he earns a meagre living working as a clerk in one of the downtown book stores.

Like many at Rochdale, he subsists on a diet of health foods, which, in addition to being inexpensive, he believes are extremely nutritious. He also works part-time in the Etherea Restaurant on the main level of the College.

All of the people interviewed had one thing in common—A love for Rochdale. There is a saying—"At Rochdale we feel more like we do now than when we first came here."

Arnold Linetsky is a 29 year old freelance writer currently living at Rochdale.

Brothers to get Shalom Award

It will be a first for Toronto when a trio of brothers -- Irving, Harry and Nat Hennick of Sportsmen Lodge B'nai B'rith -- will become joint recipients of the Shalom Award to be presented by State of Israel Bonds at a dinner early this fall. Well-known in the community in business, sports and B'nai B'rith circles, the Hennick brothers have been ardent supporters of economic investment for Israel. Murray Ehrlick, Past President of District 22, and Murray Biback will be Dinner Co-Chairman at the forthcoming event.

Shown here, left to right: Murray Ehrlick, Irving Hennick, Harry Hennick, Nat Hennick, Murray Biback.

Lef to Right: Murray Ehrlick, Irving Hennick, Harry Hennick, Nat Hennick, Murray Biback

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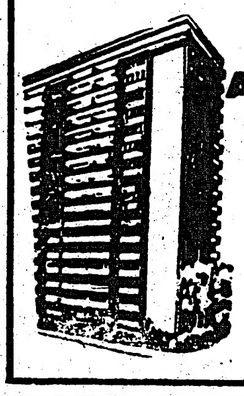

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Background to the news

Sudanese intrigue

by Sol I. Littman

The revolt and counter revolt in the Sudan continues to intrigue the analysts. Some experts are even speculating that there was no genuine coup d'etat against General Jafar an-Numeiry in spite of the bloody execution of left wing officers which followed.

The Jewish Observer and Middle East Review suggests: "A close reexamination of the week's events make it quite possible that Numeiry, having penetrated the circle plotting against himself, tempted them into showing their hand prematurely, and then struck back at the appropriate moment."

Suspicion was aroused by the very ease with which Numeiry was supposedly deposed. The whole coup took less than 45 minutes to accomplish. All strong points in Khartoum were seized in 20 minutes. Numeiry was placed under house arrest.

Meanwhile, Lt.-Col. Nur was in London for medical treatment, when he received word that he was to return to assume the post of premier. This news came to him via the Iraqui News Agency rather than by cable from his own followers. Nur and his colleague Major Farouk Osman Hamadallah decided to catch B.O.A.C.'s weekly flight to Khartoum, only to be intercepted by Libyan warplanes in midair.

Passengers on that B.O.A.C. flight were deeply impressed by the courage and gallantry of the two Sudanese Leftists. They urged the plane's crew to surrender them rather than risk the lives of the other passengers.

Numeiry quickly sent to the gallows all of the leading trade union and Communist Party leaders in the Sudan. Abdel Khaleq Mahgoub, the 58-year old Communist Party secretary general, was a widely respected intellectual who refused to grovel before Gen. Numeiry and denounced his mock trial. Mahgoub's private life was free of blemish and he played an important role in achieving Sudan's independence.

Moscow was slow to protest; so slow that most observers are convinced that Russian indignation constitutes a token condemnation designed to reassure European Communist parties. It was certainly too late to have any effect on the execution of the Sudanese Communist.

Ironically, Mahgoub had been a faithful supporter of the Soviet Union throughout the years of the Sino-Soviet split. But he was already dead before the Kremlin chose to object to his hanging.

The Arab "Socialist" states, brought into power by military leaders are split down the middle in regard to the Sudan arrests and massacres. Egypt has supported Numeiry's actions while Iraq and Algeria have denounced him. The split is apparent inside Egypt as well. President Sadat initiated an immediate inquiry into the Egyptian Workers' Federation after it had issued a plea for clemency on behalf Sudanese trade union leaders facing execution.

Western European communists also made themselves heard. The French communist newspaper L'Humanite insisted the time had come for communists to stop ignoring the reactionary nature of Arab regimes merely because they serve Soviet political purposes.

L'Unita, the Italian communist paper, and the Algerian weekly Africasia, accused Egypt of becoming the bulwark of conservatism in the Arab world. It is to be hoped that the re-examination of Arab actions by the ideological left will continue.

* * *

A silent tug of war between the U.S. Catholic church's desire for government financial support of parochial schools and the organized Jewish community's commitment to the separation of church and state has begun. Informed observers claim that there has been a considerable deterioration of Catholic support of Jewish causes. A recent U.S.A. national campaign to obtain signatures of Christian religious leaders on a "Statement of Conscience" on the plight of Soviet Jewry met with considerable Catholic indifference. Only one Cardinal signed the statement. Jewish national agency leaders suspected that the Catholic hierarchy had discouraged the project.

This sign of coolness by Catholic leadership was interpreted to be a response to the indifference of the Jewish community to the anxieties of the Catholic community for the survival of their parochial school system.

Catholics, like Jews, feel their survival threatened and see Catholic schools as the only means to ensure that survival. With the exception of the Orthodox groups in the United States, all of the major Jewish agencies supported the recent decision of the U.S. Supreme Court to strike down tax aid to any form of religion-linked school system.

Informal discussions between Catholic and Jewish leaders have been candid. The Christian spokesmen confirmed the slackening of interest in Jewish causes. They insisted that they would continue to support the Jewish community's efforts on behalf of Israel and Soviet Jewry because of the evident justice of the Jewish cause. However, they pointed out that enthusiasm, under the circumstances, would be hard to maintain.

Sculptor Jacques Lipschitz celebrates 80th birthday at Israel museum, Jerusalem, at exhibition of his works

Bormann alive in Paraguay, Israeli journalist claims

New York. - The world's most wanted Second World War criminal Martin Bormann, Hitler's former deputy and private secretary, is living in poor health on a ranch in the Parana River region of Paraguay near the Argentine border, according to Zvi Aldouby, an Israeli journalist.

Aldouby, who is completing a biography of Bormann after seven years of research, claims to have nearly captured the Nazi in Spain 10 years ago and to have served three years in a Spanish jail after the attempt failed.

(In August 1961 Aldouby and a Frenchman were jailed by a Spanish military tribunal on a charge of "attempting to create a subversive movement in Spain". The prosecution alleged that they had attempted to kidnap Leon Degrelle, the Belgian ex-Nazi collaborator).

Mr. Aldouby told the JCNS correspondent that Bormann's ranch is situated among 14 German "colonies" mainly inhabited by former Nazis or their sympathizers.

Bormann has bought off the Cuchilleros, the local Mafia, who serve as a security screen. He recently underwent a successful cancer operation and his appearance has been changed by facial surgery.

HITLER'S PRIVATE FORTUNE

Hitler's former deputy fled to South America with marks and valuables worth about $150 million, of which some $120 million represented his master's private fortune and the rest an allocation for overseas Nazi German intelligence operations.

According to Aldouby, the Paraguyan Government, headed by General Alfredo Stroessner, are hospitable to the 50,000 Germans and their "gauleiter" Bormann because of the vast sums of money they have brought to the country.

For this reason, Paraguay disclaimed knowledge of Bormann during West German's extradition attempts in 1959, 1961 and 1965.

Aldouby also told the JCNS correspondent here: "I hope that my biographical data will help in providing the legal evidence for the long but essential extradition procedure".

West Germany is still offering $30,000 reward for information leading to the arrest of Bormann who was sentenced to death in his absence at the Nuremberg trails after the Second World War.

Aldouby is the author of the Shattered Silence, a book just published on the life of Elie Cohen who was executed by the Syrians in 1965 on charges of spying for Israel.

His story is also to be filmed in Israel.

Soviets aid to increase if war renewed-Dayan

Tel Aviv. - President Sadat's threat that Egypt would resort to military action if the present deadlock in the Middle East conflict was not broken politically by December "should be taken seriously", Moshe Dayan, the Israeli defense minister, said in a television interview last week.

If a new Middle East war did indeed break out and the Arabs lost it, there would be even greater Soviet involvement in the area as a result of the Soviet-Egyptian treaty signed in Cairo at the end of May.

Dayan then said that the continued flow of Soviet aircraft to Egypt compared with the "trickle" coming to Israel from the United States was tilting the balance against Israel.

Nevertheless, he declared: "I believe that, if there is a war, we shall win if it is waged the right way".

In answer to a question about whether the Jordanian Army's action against Arab terrorists in Jordan had put Israel in a better position to negotiate with them, Dayan replied: "I do not regard the Palestinians as partners to any negotiations".

Jews protest ...

Tisha b'Av demonstration held at Babi Yar

...Soviets arrest

Fasting, demonstrations and arrests marked Tisha b'Av in at least four main cities of the Soviet Union last week. Details were given to Zeev Ben-Shlomo, the JCNS correspondent on East European Affairs, by witnesses in two of the cities in a series of telephone calls made from London.

Mrs. Zinaida Solodovnikova told Ben-Shlomo what happened in Kiev on Sunday when ten people, including her husband, Ovsey Rabinovich, were arrested at Babi Yar, a huge ravine outside Kiev, the Ukrainian capital, where the Nazis massacred more than 70,000 Jews in 1941.

Mrs. Solodovnikova said that 10 Jews decided to spend the Tisha b'Av fast at Babi Yar in protest against the refusal of the Soviet authorities to grant their applications for exit permits to Israel. Many of the group, including Rabinovich, have parents and other close relatives there.

The fasters arrived at Babi Yar at 8 o'clock in the morning. At first, said Mrs. Solodovnikova, they were unmolested, but at noon police arrived from Kiev and arrested them all on the spot.

TAKEN TO PRISON

They were taken to the Lukianovska prison in the city and later nine were sentenced to 15 days in jail on a charge of violating public order. When relatives visited the prison in an attempt to find out what had happened, the police refused to give details of the charges against the detained people.

The 10th person, 66-year-old Mrs. Tatiana Velednitskaya-Leychenko, was freed. The Kiev informant gave the names of those jailed as follows: Ovsey Rabinovich (her husband); Yevgeny Lantseter; Aron Nayvelt; Natan Rememnik; Leonid Taverovsky; Leonard Zingerman; Isaac Greidinger; Abraham Rabinovich; and Igor Raiz.

In Vilnius (Vilna), the Lithuanian capital, there was a sit-down strike as well as fasting. In another telephone conversation, Ben-Shlomo was informed that 300 people went to near-by Ponary (Paneraі), where the Nazis executed Jews during the Second World War.

The demonstrators walked the 4-1/2 miles to Ponary from Vilnius on Sunday morning, only to find when they reached their destination that the police were blocking their way 300 yards from the graves of the executed Jews.

The 300 demonstrators immediately sat down where they were. Some recited prayers, while others -- leaders of the Vilnius community -- delivered speeches commemorating the martyred Vilnius Jews.

The crowd then observed 30 minutes' silence as a mark of respect for the dead.

YELLOW STAR

Then, all 300, many of them with the Yellow Star sewn on their clothes, began to walk back to Vilnius. When they reached the first tram stop along the way, the police ordered them to finish their journey by tram, but they refused.

The police then arrested eight of them, but let them go two hours later after having taken their documents away from them and told them to report at the October district People's Court in Vilnius on Monday at 11 o'clock.

They duly reported at the court on Monday and were tried on a charge of refusing to comply with police orders. Two Jews called Golub and Sher were sentenced to 15 days' imprisonment; Mrs. Druker, a sick woman, to ten days; Mulik Tsvizon and Raivich to ten days; Zandhendler and Jacob Vestanetsky to eight days; and Monasevich to a fine of one-fifth of his monthly salary.

GEORGIANS' SIT-IN IN TBILISI GETS RESULTS

Georgian Jews not only fasted on Tisha b'Av, but also organized a demonstration against the authorities.

Lazar Moiseevich Lubarsky, a Moscow Jew, who was in Tbilisi on Tisha b'Av, told the JCNS Special Correspondent on East European Affairs over the telephone this week what happened.

On Sunday, the Georgian Jews, who are a devout community, fasted and also visited the Jewish cemetery in Tbilisi, the Georgian capital, and recited prayers.

On Monday afternoon a large group went to the building of the Georgian Communist Party central committee and staged a sit-in, their second within a month.

The reason for Monday's sit-in was dissatisfaction with the outcome of their first one. On that occasion a middle-rank official of the central committee came and spoke to them about the reasons for the authorities' delay in replying to their applications for exit permits.

Dissatisfied with what he told them, the Georgian Jews decided to sit-in again on Monday. This time two leading central committee officials came to speak to them -- A. G. Koronadze, the head of the central committee's administrative department, and D. V. Gorgokhia, the head of its propaganda department.

HEATED ALTERCATION

At first the two officials asked the demonstrators to send a delegation to their offices, but the Jews refused. After a heated altercation the officials agreed to speak to the demonstrators there and then.

They informed the crowd that 14 families would be given exit permits this week and that instructions had been sent to Kiknadze, director of the Georgian permit office, laying down the criteria governing the issue of exit permits.

Details of these instructions, it was intimated, would be given to applicants for exit permits, so that they could gain an idea of the chances of a favorable answer.

In Moscow a group of 16 Jews who went to the permit-issuing office, to appeal to a senior official called Vierenov against refusal of their applications, were all arrested but later released.

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Rabbi Kaufman of B'nai B'rith passes away

Washington. - Rabbi Jay Kaufman, executive vice-president of B'nai B'rith, died last Thursday at Washington Hospital Center. He was 52.

Rabbi Kaufman had been chief administrative officer of the B'nai B'rith since May 1965. Death was attributed to pneumonia. He had been ill for several months.

Previously he had served for eight years in New York as vice president of the Union of American Hebrew Congregations, sharing in the executive direction of the central body of Reform Judaism in the United States.

He and his wife, the former Aviva Gootman of Cincinnati, were living in Jerusalem during the Arab siege of that city in 1948.

Rabbi Kaufman joined the staff of the Union of American Hebrew Congregations in 1948 as assistant to the president and director of UAHC's regional program. When in 1957 UAHC established the professional office of vice president, Rabbi Kaufman was elected to the post.

He was a founding member of the Conference of Presidents of Major American Jewish Organizations and chairman of the Jewish education committee of the World Conference of Jewish Organizations.

He is survived by his widow; two sons: Gideon, a graduate student at The George Washington University Law School, and Joshua, a senior at the University of Maryland; a daughter, Abigail, a high school senior.

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(A corporation without share capital)
at
3433 Bathurst St., Toronto 19, Ont. Telephone: 789-1895
SOL I. LITTMAN, Managing Editor
Vol. XII; No. 31 (654)
Subscriptions $6.00 per year, $15.00-3 years; U.S.A. $8.50 per year, $22.50-3 years; All other countries $12 per year, $30-3 years.
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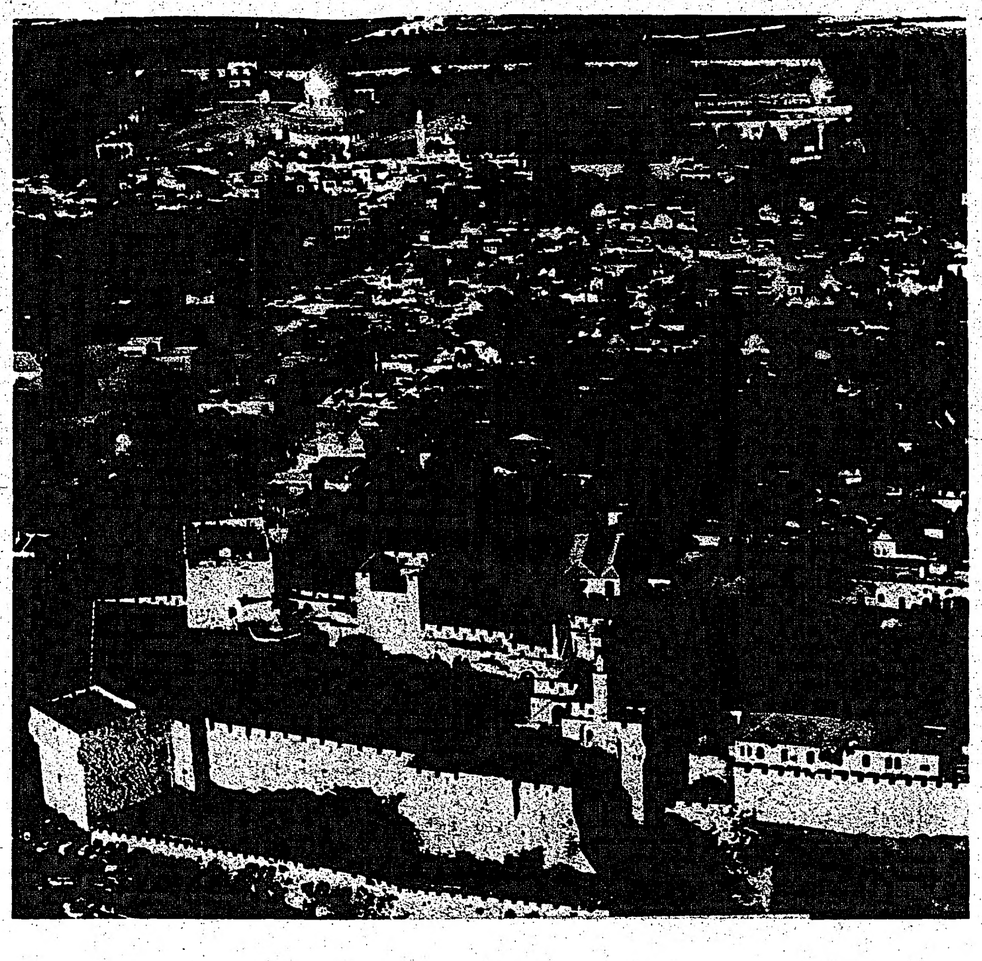

sermon for the week

Serve God with your whole heart

. . .Love the Lord your God and serve Him with all your heart and with all your soul (Deuteronomy 11:13).

Why is the word l'vavkha "your heart" in the expanded form and not in the simple form lib'kha? Because man is born with two inclinations, one for doing good and one for doing evil, and we are to serve God bishnay yitzrekha b'yetzer tov ub'yetzer hara with both inclinations, the good and the evil" (Talmud Berakhot).

The son of the Rabbi of Chortkoff was a bright child, but a few days before he was to become a Bar Mitzvah, he was sad.

"Why are you so sad?" asked his father. "You know that an important guest is now coming into your life, the yetzer tov 'the good impulse'."

"But," said his son, "the yetzer tov has a partner, yetzer hara 'the evil impulse'. As long as the good partner was not present, the evil partner had no reason to enter my life. But now that the good partner is coming, the evil partner will also come."

His father explained: "Very often in life, my son, you will be tempted to do wrong. That's your evil impulse. You must cultivate the will power to overcome this evil impulse so that the good may prevail. That is why in the command, 'to love God and serve Him with all your heart', the word for your heart is not in the singular but in the plural, not lib'kha but l'vavkha. This indicates that we are to love and serve God with both impulses.

"Inclinations are not evil per se. It all depends on what use we make of them. Let me give you an illustration:

"A horseman has three alternatives in the treatment of his wild horses. He may let them loose where they will cause harm and damage; he may lock them up in his stable; or he may train and harness them to do his work. So it is with our instincts and inclinations. Setting them loose is license; locking them up is repression; putting them to good use is discipline -- the sole way to live a good and righteous life."

Russian Jews - Palestine Arabs: the Rev. A. C. Forrest version

There is an important difference between journalism and propaganda. The journalist is devoted to a search for truth. He consciously seeks to avoid bias and distortion and earnestly checks his facts. Because "facts" may be difficult to identify and "truth" may be relative, the professional journalist prefers to employ several sources of information in order to be fair to both sides.

The propagandist "uses" facts. His primary objective is to influence rather than to present truth. Facts become items for manipulation, tools for distortion.

The August issue of the United Church *Observer* contains an editorial titled "Russian Jews and Palestine Arabs" which effectively illustrates the difference between journalism and propaganda. In that editorial, Rev. Forrest points out that one of our basic human rights is to travel from our own country and to return to it. "Yet Russia and Israel," he writes, "both members of the UN, violate the principle. Citizens of Russia are not allowed to leave home. Palestinian Arabs who left their homes are denied the right to return."

It does not require too much logic to distinguish between these two situations. The desire of Jewish-Soviet citizens to leave Russia in no way endangers the existence of the U.S.S.R. The return of large numbers of hate filled Arabs to Israel, does seriously endanger the ability of the new Jewish state to survive. One has to reach very far to equate the situations of Russian Jewry with Palestinian refugees.

The *Observer* editorial continues, "We hear a great deal of protest from the Israeli-Zionist community about those Jews who wish to leave Russia to emigrate to Israel but are not permitted to go. The issue is so clouded with propaganda and distortion, it is difficult to determine the facts."

Wrong again Rev. Forrest. The facts are very easy to determine. They have been very fully documented. Further, the greatest testimony to these facts are the Russian Jews themselves. The clearest proof of what the Jewish community has sought to bring to world attention has been the enormous courage of those Jews in the U.S.S.R. who have demanded the right to emigrate. They have risked career, education, labor camp and jail sentence in voicing their desire to emigrate. Hardly an act of whimsy. Indeed, the facts are very evident except for those who are closed to them.

"Actually," writes Rev. Forrest, "6,000 Russian Jews have emigrated to Israel during the first five months of 1971. And, according to official Israeli documents, 501,118 Israelis now in Israel emigrated from Poland, Rumania, and Russia. Israel wants to keep this vast immigration operation secret."

What tasteless distortion! What has been openly published in Israeli official documents (to which the *Observer* obviously has access) suddenly becomes secret and conspiratorial. Israel has never seen any reason to deny that at least 500,000 Israelis had their origin in the great pre-war centers of European Jewish population, Russia, Poland and Rumania. However, the bulk of this immigration is not recent. It began in the early 1900s, continued in the 1920s and 30s and was reinforced by the survivors of Hitler's holocaust in the years immediately following the Second World War.

"There is a well founded suspicion," Rev. Forrest adds, "that this is one more chapter in the ugly and successful plot to drive out the Palestinian Christians and Muslim people, and give their lands and homes to Jewish people."

Which leads one to the much better founded suspicion that this is one more chapter in the unfortunate effort of the United Church Observer to vilify the Jewish people.

The controversy over Jerusalem's jurisdiction

by Adam Akerman

Once again a campaign is being waged against Israel accusing her of attempting the "Judaization" of Jerusalem and challenging her jurisdiction over the city. The Pope has taken the lead in the Christian world in calling for a "special statute – internationally guaranteed" to govern the holy city, but Jordan, France and even the United States have joined in protesting Israel's absorption of the Arab sector in the city and her plans for housing in Jerusalem.

What is the point at issue? What does the world want of Israel? It may be justified to pose the question who was responsible for the delicate issue of Jerusalem: the Israeli Government which acquiesced in the division of the city in 1948 and had demonstrated her readiness to accept compromises–or the Arabs who attacked Jewish sections of Jerusalem and presented absolute demands? As a result of the Jordanian and the Israeli unwillingness to accept the UN's decision to internationalize Jerusalem–the prospects for an international regime for the city were always doomed to failure. Israel was always prepared for a peace settlement on the basis of the status quo and assurances of cooperation between the two sections of Jerusalem. East Jerusalem would be in the hands of Jordan on this very day, had not the Jordanians rejected any sort of cooperation between the two halves of the city and, moreover, had they accepted Israel's guarantee of non-belligerence in 1967. Jordan's response was an unbridled attack on the civilian population of Jerusalem which left Israel no choice but to fight back.

Today, insofar as Israel is concerned, Jerusalem's future is no longer considered a negotiable issue. For Israel the reunification of the city is a "fait accompli" which solved an abnormal situation. The division of Jerusalem was widely recognized as one of the most ironic tragedies of our times. In 1967, Israel had two choices: to move unilaterally to restore to unity of the most holy city of the Jewish people, or to allow its rupture to be perpetuated for an indefinite future. Sami Hadavi, the Palestinian-born author, stresses in his book Bitter Harvest that: "the annexation of the old city of Jerusalem to the Israeli-held sector leaves no room for a peace dialogue with the Israelis". Another Arab scholar, Fred Khouri points out in his research the Arab-Israeli dilemma: by occupying and annexing the old city in June, 1967, Israel radically altered the "de facto" situation, but she did not eliminate the Jerusalem question. It is difficult to see how the Arab Governments could dare to make peace with Israel without the return of the old city."

Is indeed the Jerusalem question the main stumbling bloc on the way to peace in the Middle East? It seems that had this been the case–the Israelis with all their attachment to the city–would have been ready once again to compromise and to work out an appropriate solution for a common Arab-Israeli rule over Jerusalem as a single unit. But it seems that the Arabs are bringing since 1967 the Jerusalem question to the fore in order to aggravate the political isolation of Israel and to press it as a major, potential cause for another Arab-Israeli war. The Pope, exploiting Arab sentiments, keeps alive this sensitive issue and continues to use his diplomatic influence in favor of internalization. Though undoubtedly he is assured of Israel's capacity to supervise and safeguard the holy places, he is constantly trying to forestall Israeli moves to establish a hold on the entire city. The Arabs, for political purposes, are increasingly emphasizing the Islamic "sacredness" of Jerusalem, claiming that they would never relinquish authority over the Arab-held sector of the city.

The Israelis are convinced that–though the city is sacred for both Christians and Arabs–there can be no comparing the emotional attachment of the Jewish people to Jerusalem. It might be useful to recall that according to the sages, if a Jewish man's wife did not wish to accompany him on the pilgrimage to Jerusalem, it was sufficient grounds for divorce–so holy was the road to Zion. Long before the birth of modern Zionism, Jews had travelled to Jerusalem to partake of its sanctity. For the Jews, Jerusalem is the one and only holy city, whereas for the Arabs it is one of several holy cities. It is difficult to measure the strength of emotions, but in the Israeli eyes, Jordan had disqualified herself from a claim to participate in the administration of the city by her many acts of desecration there.

Every visitor returning from Jerusalem is a witness to the fact that under Israeli rule the peoples of Jerusalem are living in peace, and are worshipping undisturbed wherever they wish. The Israeli decision on the unification of the city proved to be constructive in creating the conditions condusive to peace and for cooperation between the two peoples living there. On June 8, 1967, Gen. Moshe Dayan declared in Jerusalem: "We have returned to this most sacred of our shrines, never to part from it again". Any measure with regard to the future of Jerusalem that is not based on the unification of the city (or which advocates the cessation of Jewish rule over it)–is unthinkable for the Israelis.

Adam Akerman is presently writing his doctoral thesis at the University of Toronto in the department of political economics. He is a graduate of Hebrew University in Jerusalem.

B'nai B'rith executive passes Rabbi Kaufman widely mourned

Rabbi Jay Kaufman, executive vice-president of B'nai B'rith passed away this week. He was a young man, in his early fifties, who in spite of the world wide importance of his position, still claimed that he had a lifetime of work ahead of him.

"He was a man of creative vision, a brilliant spokesman for his people, a practical idealist who strove for the betterment of mankind, an inspiring leader. He died too young with potential still untapped, with dreams still unfulfilled," said Harvey Platt, secretary of District 1 B'nai B'rith, who understood and warmly supported Rabbi Kaufman's hopes for a Jewish future.

Before joining the ranks of B'nai B'rith, Rabbi Kaufman served as executive vice-president of the Union of American Hebrew Congregations. Rabbi Maurice N. Eisendrath, president of the Union, expressing his sorrow, stated, "His devotion to Judaism and the Jewish people around the world earned him the gratitude and admiration of his many friends and co-workers. His leadership will be sorely missed and his memory a perpetual blessing."

Jay Kaufman's Zionist concerns were most fully expressed through his membership in the Paole Zion. He served for a number of years as a member of its central committee. He also contributed greatly to the birth and growth of the Community Synagogue in Port Washington.

The first B'nai B'rith executive secretary to be recruited from outside of the ranks of the organization and the first rabbi to occupy this position–Jay Kaufman accepted the challenge of making B'nai B'rith into a truly "Jewish" organization. To this end he introduced magnificent programs in the field of Jewish education, strengthened the Hillel institutes, founded *Jewish Heritage* magazine, and sought to make Israel a focus of American Judaism's concern.

On his several visits to Canada, his warmth, his humanity, and his sincerity suffused and embellished the brilliance of his oratory.

The Canadian Jewish News offers heartfelt condolences to his wife, Aviva and her family.

Letters to the editor

Editorial attacked left, right and center : irate readers write

Kahane justified

Dear editor,

As Public Relations Chairman of the Toronto Jewish Defense League I feel compelled to answer your recent editorial "How do you define a fanatic".

Your editorial described a friend who, disturbed by the human waste of the depression and the antisemitism that followed became a Communist. You correlate this avowed Communist with Rabbi Kahane despite the fact that Karl Marx makes the most horrendous antisemitic statements ever published. The following quote is from his Manifesto, "The fact that 1855 years ago Christ drove the Jewish moneychangers out of the Temple and that the moneychangers of our day, enlisted on the side of tyranny, happen again chiefly to be Jews is perhaps more than a historical coincidence." To compare the bigoted fanaticism of Communism with the love of brother Jew fanaticism is both demeaning and dishonest.

You stated that Rabbi Kahane had lived under an alias and created a phony student organization in support of the Viet Nam War. This is a true statement. If you would read Yigal Allon's book The Shield of David you will find many Israeli heroes using aliases and phony kibbutzim to gather and manufacture arms and ammunition.

The destruction of the property of the New York Board of Rabbis was a deplorable affair, but the youths who had approached the Board of Rabbis for help in obtaining Kosher food for a Jewish inmate in jail were refused this help and ordered off the property by the Board. These youths became incensed and frustrated at the refusal and the incident happened. Rabbi Kahane publicly apologized and offered compensation for the destroyed property. In addition the youths responsible were severely chastised and some were expelled from the JDL.

The coalition of the JDL with the Italian Civil Rights movement, was deemed necessary in New York State by Rabbi Kahane. There is a large group of Italians in New York who are also fearful of their status and Rabbi Kahane in his wisdom felt no apprehension in coordinating the JDL with this Italian group who had indicated sympathy to Jews.

We Jews are not yet strong enough to go it alone and it is proper that we accept any and all help as long as it does not place us in an inferior position. Israel bought weapons from anyone who would sell them to her and also accepted reparations from Germany.

You mention that Rabbi Kahane was charged with setting off explosives, (subsequently he was fined) but you did not add that it is perfectly legal to do so in the USA providing you get a licence. Rabbi Kahane was misinformed because he thought that since the explosion was set off on JDL property he did not require this licence. The reason for the explosion is that this type of hoodlum warfare was described in the manual of the Black Panthers and the Rabbi felt that members of the JDL should be well aware both mentally and physically of everything the Black Panthers do.

As a staunch member of the JDL I only wish there was no necessity for the JDL. Fortunately we have no problems yet in Canada that require Jewish militant action. We hope to keep it that way through proper governmental agencies.

We do however feel that the time has come to be prepared both physically and mentally. We in the JDL will remain committed to helping Jews in Russia and to bring back to many of our youth a new pride in being Jewish, a pride that requires no explanation to anyone but ourselves.

Al Applebaum
Toronto

Communist system not utopian

Dear editor,

I was heartened by the statement of the new publishers of The Canadian Jewish News that they intend to perpetuate the qualities of independence, controversy, and concern for the Jewish people that marked the era of Mr. Nurenberger's publishing. I do have confidence, therefore, in the continuity of this newspaper under their direction.

Although I realize that The Canadian Jewish News is now in a period of transition, I was, nevertheless, disturbed by the editorial, "How do you define a fanatic?" by Sol I. Littman, in the issue of July 30th, in which he attempts to draw a parallel between the fanaticism of those Jews who turned to Communism during the thirties and the fanaticism of Rabbi Kahane's followers in the seventies.

I believe it is rather unfair to categorize both of these "stubborn faiths" with the same negative connotation of fanaticism, for fanaticism can be positive as well as negative.

Certainly, in the case of those Jews who embraced Communism some forty years ago, time has shown that the Communist system was not the Utopian concept they believed would benefit all humanity. Their fanaticism indeed proved to be, as you put it, a "defense of the indefensible".

But I would not equate the blind faith of those whose espousal of Communism entailed an abandonment of Judaism with Rabbi Kahane's vociferous stand against Russian suppression of Jewish values. His kind of faith, stemming from an intense feeling of Judaism, is the antithesis of the foolhardy faith displayed by Jewish Communists years ago. We should not be too quick to label Kahane's fanaticism as negative, when we know that many of the heroes of our past were called fanatics in their day.

I am dismayed by the amount of energy expended by some of our Organizations in denouncing Rabbi Kahane. Perhaps there is more than one way out of the present predicament of Russian Jewry. Only the span of history will record who is taking the right course at this point. But at all times our traditional Jewish passion for justice should enable us to realize that in a desperate situation every avenue should be explored, even if it sometimes involves desperate measures. And we should never forget that we are One People. Although we speak in many tongues, it should still be with one voice, and although we may pursue our goal in diverse ways, it should still be toward the same end. Above all, we should be aware that none of us want to fight -- but neither do we want to cringe.

And sometimes I wonder whether our Community leaders need to be reminded that our enemies are without, not within!

Helen Smolack
Toronto

Obscurantist paper

Dear editor,

Some friends have brought to my attention the July 23rd issue of The Canadian Jewish News. I have not been a regular reader of this obscurantist paper which in the past supported the Jewish Defense League and printed special editions extolling West Germany and Fascist Greece. Judging by the article on "Israel Foes included in provisional executive", it would seem that yellow journalism and McCarthy-like smear have been added to the News past "glories".

You quote me in connection with the "Canadians for Middle East Understanding". You say "when Cowan was asked how he could -- serve on the Executive Committee" -- he responded. This is a despicable lie and you know it. The said organization was formed in 1971. The quote took place two years ago during conversations in your office and in the restaurant of the building in which we both had office space. To transpose this personal conversation to the Cameu is a patent distortion in order to hurt the organization.

Furthermore you characterize my organization, the United Jewish Peoples Order as "pro Soviet, anti-Israel". Nothing in our constitution (approved by the Supt. of Insurance of Ontario) nor in our statements or practice bears this out. The Israeli Consuls in Toronto and Montreal have frequently attended and spoken at our annual "Israel Day" celebrations and we have on record hundreds of printed statements defending Israel's right to exist.

I do not have the authority to speak in the name of Cameu, but I declined the invitation to join until we agreed on the "Statement of Aims" which is now a public document. We do not control the thinking of our Executive or general members so there can be room for differences of opinion. But our actions are governed by our "Statement of Aims" and it was on that basis that you were invited to speak to our membership meeting.

This is a period for detente and consensus. We must use every effort to bring together people of different opinions to achieve common goals, (including peace in the Middle East) Camue is such an effort and you should join it instead of villifying its members and its objectives.

Jack Cowan
Toronto

ask the rabbi

1. Would you explain the phrase in the Amida, "Thou (or who) quickenest the dead"?

RESPONSE:

To "quicken the dead" is archaic English for "to revive the dead", i.e. to bring the dead back to life again. The Amida refers here to God's compassion for His creatures in that He brings them back to life again after they have died.

In connection with the Jewish doctrine of the Hereafter there are two distinct beliefs originally separate and later brought together. These are the resurrection of the dead and the immortality of the soul. Some Jewish thinkers have preferred to place the stress on the resurrection because, they hold, the doctrine of the soul's immortality is too vague, too nebulous, too "Greek". Others have preferred the doctrine of immortality because, they hold, the doctrine of bodily resurrection is too crude, too physical, too material.

The Orthodox belief is, undoubtedly, however, that after the Messianic Age there will be a real bodily resurrection, though thinkers like Nachmanides in the Middle Ages have understood that the "body" to be resurrected will be a subtle, refined one, quite different from the gross, material body we now inhabit.

Maimonides, in his conviction that a body cannot inhabit eternity, put forward the view that after the resurrection the revived dead will live for a very long time on earth but that eventually they will die again and their souls alone will be immortal. Details of this whole question are to be found in Principles of the Jewish Faith by Louis Jacobs, Chapter 14.

2. Why are we not permitted to look at the Cohanim during duchaning?

RESPONSE:

There is a statement in the Babylonian Talmud (Hagiga 16a) that if one looks at the Cohanim one's eyes become dim. But the Talmud goes on to say that this only refers to Temple times when the Cohanim blessed the people with the full Divine Name. The Jerusalem Talmud (Megilla 4, 8) gives a different reason for not looking at the Cohanim, a reason which, the Codes declare, applies even today. This is that it might distract people from having proper concentration on the significance of the blessings much as one should not look around the synagogues when other prayers are being recited.

The custom in some synagogues of turning the back on the Cohanim in order to avoid looking at them is superstitious and ill-founded. The Shulcan Aruch (Orach Chayim 128, 23) states explicitly: "The people should concentrate on the blessing with their faces towards the Cohanim but without looking at them".

3. Is it permitted to "deep freeze" raw liver? I understand Evelyn Rose suggested this when giving hints concerning deep freezing methods.

RESPONSE:

A law which dates from the post-Talmudic period forbids the salting of meat if the meat has been left for three days without being salted. In that case the meat cannot be salted and then cooked in the usual way but it may be roasted. Since, in any event, liver is only eaten after roasting there is no objection to keeping raw liver in the deep freeze and Evelyn Rose is right if she suggested this.

A carnival hits Toronto

The dreams of a restauranter who came to Canada as a young immigrant twenty years ago will be realized when the first Carnival Toronto is celebrated for eight days from August 13 to 20. Arthur Carman, has persisted in his belief that the colorful carnivals of his boyhood in Greece could be reproduced in Toronto for the enjoyment of the entire community.

The Mardi Gras concept has been approved by civic and provincial leaders. It will be a week of music, dancing in the street, roving bands and entertainers, contests and merriment in all parts of the city.

Plans for the gala festivities include:

- Selection of the Carnival King and Queen at an opening night masquerade ball. Awarding of prizes for best costumes at the closng night masquerade dance.
- Parades of floats and bands on August 20, when some units will proceed to the opening of the CNE. Carnival entertainment at five locations at Ontario Place.
- A mammoth barbecue at Center Island (featuring 100 lambs and 40 pits) with beer tents and music.

Carnival Toronto organizers are urging massive participation in the event, and even suburban plazas will be decorated in carnival themes.

Sensual Volpone delights Stratford audience

by Jeniva Berger

Since Ben Jonson believed that the world was composed mainly of fools and knaves and that the knaves had the better of it, you have a fair idea of the stuff of which Volpone, his 16th century play, is made. But in Jonson's Jacobean comedy,

theater review

done in its 3-1/2 hour entirety by David William, former director of the National Theater of Israel, the line is thinly drawn between fools and knaves, or perhaps it's only our modern conscience that dictates this lack of distinction.

The supposedly dying Volpone lives off his wit, and a flock of greedy Venetians who gladly turn over gold and jewels to him each believing they'll be named his sole heir after he breathes his last. But the salubrious Volpone, who is as nimble as Valentino when he's out of bed, has a gift for assuming senility and a deathly palor when his unsuspecting benefactors are by his side. To amuse himself in his off-working hours, he has his gold to fondle, his orgies to amuse him, and his observations on the gullibility of men to provide ample food for his soul. According to Jonson's view of society and life, Volpone becomes his own man for all seasons, and at the end of this very long but richly endowed evening, one gets the feeling that, all just retribution aside, the sun will somehow never set on the Volpones of the world.

Jonson, who believed that the duty of the comic dramatist was to rebuke man for his follies, had a very careful eye for the charlatans in life, but was deliberately nearsighted in viewing the more sympathetic side of human nature. Director David William has augmented Jonson's theory admirably. Every foible and ignominious trait that the playwright attributed to his characters has been brought forth in full glory and then some.

When Corvino unfairly accuses his wife of wanton behaviour before he urges her to sleep with Volpone, he caps it off by spitting in her face; Douglas Rain as Mosca has a wondrous angelic look to ironically accompany his insidious chicanery, and Mervyn Blake, in superb make-up and gait as the fumbling, repulsive Corbaccio nearly drools with delight when Voltore is proclaimed dead. Then, too, with all the main characters having names of animals (Voltore means vulture, Corbaccio is crow) William capitalizes on this nicely by seeing to it that the beastly traits are visually exploited.

Hutt, in his best role since Tartuffe, has a much more variegated part to play as the Fox. While the heart of the character remains the same, the mosaic is a constant delight to watch as Hutt changes from a decrepit dying octogenerian to a sensual seducer to a fast-talking carnival salesman. As a man who enjoys observing the lust of others as much as participating in it himself, Volpone is always engrossing and brilliantly conceived.

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PROGRAMME FOR THE WEEK OF AUGUST 15TH TO 19TH

SUNDAY, AUGUST 15TH
2:30 p.m. High Park — The Ellis McLintock Orchestra
2:30 p.m. Kew Gardens — 7th Toronto Regiment Royal Canadian Artillery Band — Guest: Cathy McBain
5:30 p.m. High Park — Organ Recital: Ronnie Padgett
7:30 p.m. Willowvale Park — Jack Cooke & The Pendulums
7:30 p.m. Earlscourt Park — The Johnny Lombardi Variety Show
7:30 p.m. Greenwood Park — The Angus McKinnon Scottish Troupe

MONDAY, AUGUST 16TH
8:30 p.m. Ramsden Park — Square Dancing: Bob Scott and His Orchestra

TUESDAY, AUGUST 17TH
8:00 p.m. Allan Gardens — The Royal Canadian Legon Branch 344 Band
8:30 p.m. Withrow Park — Square Dancing: Bob Scott and His Orchestra

WEDNESDAY, AUGUST 18TH
12:15 p.m. Nathan Phillips Square — The Bob Minns Orchestra
7:30 p.m. Monarch Park — The Bob Minns Orchestra
8:00 p.m. Eglinton Park — The George Frank Orchestra
8:30 p.m. Riverdale Park — Margerie Haymes and The Haymes Sisters

THURSDAY, AUGUST 19TH
8:00 p.m. Nathan Phillips Square — Continental Concert
8:00 p.m. Forest Hill Memorial Park — Bob Hackborn Jazz
8:30 p.m. High Park — Square Dancing: Bob Scott and His Orchestra
8:30 p.m. Kew Gardens — Square Dancing: Al Aylward and His Orchestra

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August 14th, 8.30 to 10 p.m. JAZZ CONCERT
August 15, 1 to 1.30 p.m. TORONTO FINNISH MIXED CHOIR
2 to 2.30 p.m. TRANSYLVANIA FOLK DANCE GROUP
8.30 to 10 p.m. IVAN ROMANOFF "CONTINENTAL HOLIDAY". A program of internationally-flavoured music, songs and dances with the Ivan Romanoff Male Chorus and Orchestra, singer Lesia Zubrack, folk artist Joso, Nuni Naneff, Edmund Kaczmarek, Moe Kaufman and The Frank Rodwell Dancers.
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DULBERG, ROSE. - On August 4th, late of 2700 Bathurst Street.

ENGLANDER, THEODORE. - On August 780 Eglinton Ave. W.

FLEISCHER, ZIGMUND. - On August 8th, late of 182 Dupont St.

GINSBERG, DAVID. - On August 9th, late of 6010 Bathurst St.

HERSCO, NORMAN. - On August 8th, late of 1 Elway Court.

HERZOG, HARRY. - On August 9th, late of 12 Rockford Rd.

JAMES, CHARLES. - On August 8th, late of 650 Briar Hill Ave.

LAGNER, ANNE. - On August 4th, late of 3822 Bathurst St.

LEVINE, SYDNEY. - On August 6th, late of 11 Shallmar Blvd.

MAGDER, NATHAN. - On August 4th, late of 3560 Bathurst St.

POSEN, LILLIAN (KATES). - On August 6th, late of 15 Rockford Rd.

SCHWARTZ, BENJAMIN. - On August 10th, late of 3638 Bathurst St.

SCHWARZ, OTTO. - On August 4th, late of Oshawa, Ontario.

SMITH, YETTA. - On August 8th, late of 1 Canyon Ave.

SPRACHMAN, ABRAHAM. On August 6th, late of 97 Charlton Blvd.

URA, MAX. - On August 5th, late of 20 Stadacona Drive.

WOLKENSTEIN, CAROL. On August 9th, late of 181 Glencedar Rd.

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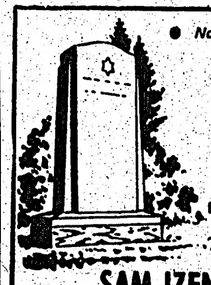

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Soccer fever strikes Israel

If you happen to arrive in Israel on a day when the Israeli national football team is playing against one of the top soccer countries you immediately grasp what a hold the game has on the affections of the public.

Ordinary conversation, and indeed ordinary life, is suspended; the radios blare out an excited commentary and a tension is generated that would be appropriate were a major battle taking place.

Israeli soccer stars, Motele Spiegler and Giora Spiegel, are idolized with the same passion as Tottenham fans showed to Jimmy Greaves and Manchester United fans to Bobby Charlton or Georgie Best. When the Israelis qualified for the World Cup in Mexico, Spiegler was carried shoulder high by the frantically delighted crowd.

And, not so pleasantly, when some teams were suspected of "selling games" their infuriated fans staged angry riots.

Israeli football reflects some of the tensions, illogicalities, furious quarrelling and splits which are so prevalent in the country's political life. Inevitably so, because unhappily the leading football teams are associated with political groups -- Hapoel with the Labor Party and Maccabi and Betar with the Right-wing parties.

Israel being what it is this association has been of some benefit to the teams but lately this political association has been blamed for some of the currupting influences which are afflicting Israeli soccer.

Probably of far greater importance is the difficulty, probably impossibility for amateurs, as the Israelis are, to compete successfully, as they so ardently wish, with the hidden professionalism of the Communist countries or the open professionalism of such countries as England.

This desire in Israel for success in the world arena, without playing the full price for it, is responsible for most of the furious controversies and divisions which have, and are afflicting Israeli soccer and lately led to open corruption and "selling" of games. A number of fine performances by the national team in the World Cup in Mexico, including draws in Israel -- "we are walking about as if ten feet tall", said one commentator -- but the crisis was merely postponed not settled.

When Motele Spiegler, captain of Maccabi Netanya which is visiting England this week, and a player of outstanding gifts, was offered a large sum of money to sign for the French team, Nantes, (after training with West Ham), there was horror in Israel. Yet he was fully entitled to assure his future financially.

There was a deep sigh of relief when thanks to the intervention of the enterprising Mayor of Netanya, Oved Ben-Ami, and others he remained in Israel.

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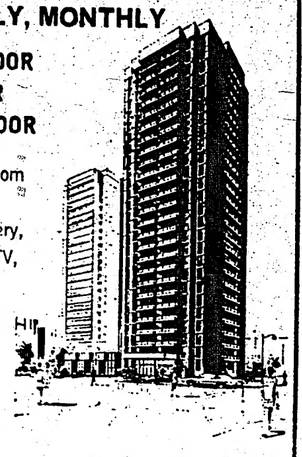

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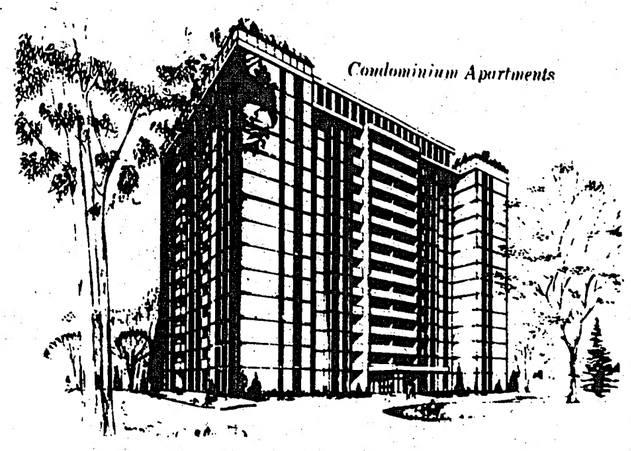

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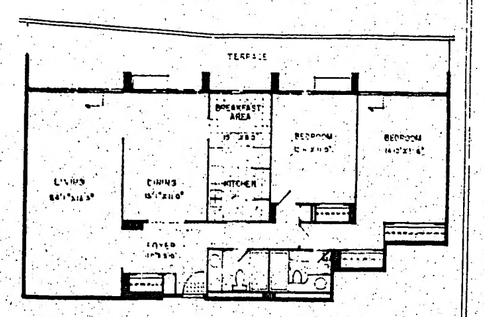

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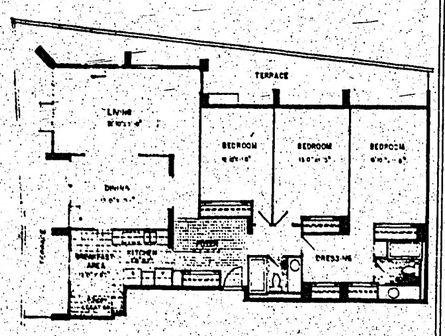

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Arctic spirits pervade Eskimo print show

by Leonie Goldberg

the galleries

The Innuit Gallery of Eskimo Art is a very special place. It consistently and continuously shows fine Eskimo sculpture, drawings and graphics. Each show-- chosen with an acute eye and displayed with sensitivity -- is a joy to see. During summer there is an ongoing group show which offers an abundance of art pieces by many artists, using a variety of materials, from numerous locations.

Whalebone sculpture from Pangirtung; walrus bone sculpture from Repulse Bay; antler carvings from Eskimo Point; stone sculpture and graphics from Cape Dorset; drawings from Baker Lake. Materials and places.

Oonark, Pangnark, Kakasila, Axangayu, Kenojuak, Makpa, Mosesee. Artists. These places, materials and artists' names speak of a whole world -- powerful, spiritual and humane -- which we can delve into through the works of art.

For the Eskimo, all things are endowed with an inner life or spirit that they call the "inva". This inner spirit exists in plants, animals, man, seasons, stones and shadows. The ability to sense a spiritual quality in all things -- both animate and inanimate -- expresses itself forcefully in many of the sculptures.

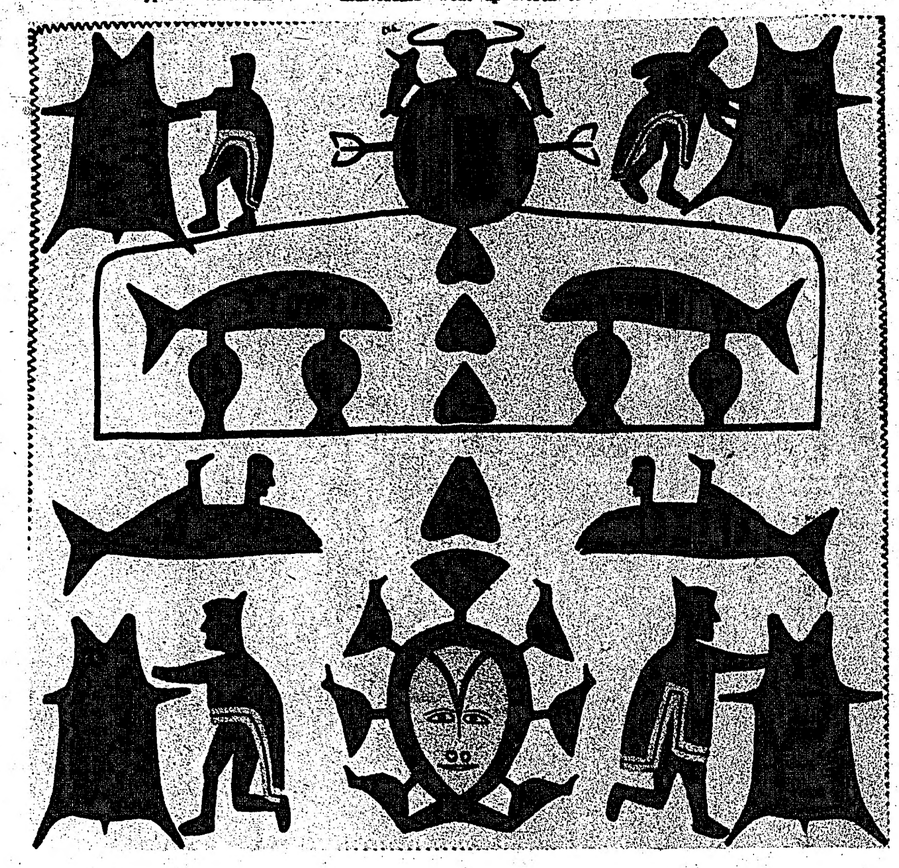
A beautiful serpentine stone sculpture entitled Spirit Mask is an outstanding example of such a piece. The artist, Munameekota, seems to have coaxed the spirit of the stone itself to come out. It is a haunting piece. The small, delicately carved antler sculpture by Kaviowk expresses too, the feeling of spirituality, but with a lyrical lightness. I return to this piece often. There is one piece which must be mentioned because it is so humorous and at the same time mysterious -- Bear Reclining by Elizah of Cape Dorset. This dark grey stone sculpture combines a very affectionate seemingly naturalistic interpretation of a bear, with a sense of symolism, due to certain formal inconsistencies (the back paws appear to be very much like fins). The inventiveness, sensitivity and craftsmanship of this collection is apparent over and over, as one moves from piece to piece.

Oonark, whose beautiful wall hangings were on display in early spring, has a delightful drawing in this show. Entitled Tatooed Eskimo Women and Friends, it has that sure sense of form that typifies her wall hangings. The stonecut and stencil print of Tookoome is a strong piece, both large and bold, with intricate juxtaposition of forms. Both of these, the drawing and print are 'contemporary Canadian Eskimo art'. Printmaking was introduced in the North, in the 1950s and along with it, many Euro-Canadian ideas of art. The art that has evolved from the 50s is a synthesis of certain Eskimo attitudes and Euro-Canadian attitudes. Originally, before the various Museums, galleries and individuals went up North to encourage Eskimos to make their work 'saleable' to the general public, Eskimo art was deeply integrated in daily life. There were four functions: decorating everyday objects, carving religious pieces, carving toys for children, carving for pleasure. Contact between whites and Eskimos brought a fifth function -- economic exchange. And with economic exchange came the demand for large pieces, and tableaux of daily Eskimo life.

Traditional Eskimo carving was small, handled easily, timeless, single images. Although many of the contemporary pieces are not similar to this, they nevertheless are distinctly Eskimo.

At the Innuit, one has a chance to see fine examples of both traditional and contemporary art. The staff is very knowledgeable and enthusiastic about the work. They can tell you all sorts of interesting stories related to the history of the people and pieces.

In these times, when so much art lacks any vision, or the craft to express it, the art housed in the Innuit is a source of inspiration.



"Tyranny is upon us" Theme of experimental play

by Szmuel Polander

"The Jewish community attends only 'safe' plays. They will go to Broadway hits or something that appears at the O'Keefe Centre, but they won't support experimental theatre. If they can't wear their mink stoles, they don't think its worth attending."

The comment was made by Don Rubin, dramatic arts instructor at York University and a drama critic for the CBC and the Toronto Star. "In this sense the Jewish community is very bourgeois," he continued. "It attends plays to show that it has arrived, not because its basically interested in drama."

There is a great deal of exciting theatre that is taking place in lofts and other improvised theatres which deserves the attention of the Jewish community which claims it is intellectual and sensitive. However, Jews wait for others to define a play as a success before they will show up."

The same attitude was reflected by Ralph Zimmerman, administrative director of Factory Lab Theatre located at 347 Dupont St. Zimmerman, who is involved in a master of arts administration course at York University under the direction of Professor Brian Dickson, is handling Factory Lab as part of a field work assignment. He was also disappointed in Jewish response to the efforts of Factory Lab.

The group's facilities consist of a large second floor loft over a first story garage which stands behind a service station. Under artistic director, Ken Gass' direction, Factory Lab maintains a policy of producing only Canadian plays. They have produced John Palmer's Touch of God, Two Countries by Joseph Addison and Creeps by David Freeman.

Freeman's play satirizes a protected workshop manned by spastics and argues that organizations such as Kiwanis and the Shriners turn charity into a circus. To show off their own philanthropy they simply exploit those whom they claim to be helping.

Branch Plant, presented last season, was inspired by the closing of the Dunlop rubber plant.

Generally, experimental theatre in Canada in recent years has tended to search for a social and political statement. Issues of Canadian nationalism, the conflict between French and English, the invasion of privacy, the dehumanization of life and the threat of political tyranny appears to preoccupy most of the groups.

This was clearly evident in the play, "I Love You, Billy Striker" oeing presented this week by Creation II at the Factory Lab Theatre. Creation II, which has been in existence for two years, began its career outdoors in Toronto's parks. Generally they present their own works, usually those of their director-playwright, Louis Capson. The scripts grow out of the group's improvisations and express Capson's concern with "where we are in '71". And where we are, Capson believes, is "in trouble".

"Tyranny is upon us in a very expansive way and we try to express this in I Love You, Billy Striker.

Unfortunately, this product of improvisation may not be the best introduction to experimental theatre. While the group is obviously serious and is seeking desperately to make a profound political and social statement, its efforts amount to a series of grunts and groans, wild threshing about, prancing and posing in a barely heard hodge-podge of poorly developed attitudes. Occasionally it was bitter, occasionally funny, but mostly 90 minutes of puzzlement.

Theatre should be ambitious and seek to comment on our society. Drama groups are, however, usually ill-equipped to make such comments. Generally, they involve people with no great intellectual skills, no background of rigorous training, and, certainly if improvisation is to be the foundation of creation, no capacity for consistent analysis.

NEW DIRECT TEL AVIV-HEBRON ROUTE OPENS

Jerusalem.—Working at high speed construction workers have completed in seven months a new road which now makes it possible to travel between Tel Aviv and Hebron without touching Jerusalem.

The new road, which cost about $875,000 passes through the reconstituted Jewish settlement at Etzion and then cuts inland through the hills until it reaches the main Tel Aviv highway.

It constitutes yet another effective physical link between the West Bank and Israel proper.

WEST GERMAN SISTERS GIVE $50,000 LIFE SAVINGS TO JNF

Duesseldorf.—Two elderly non-Jewish German sisters have given their entire savings of about $50,000 to the Jewish National Fund.

The sisters, who helped persecute Jews during the Second World War, were regular contributors to the JNF for some years. In appreciation, its local office sent them a copy of the book, My People: the Story of the Jews, by Abba Eban, the Israeli foreign minister.

After reading it the sisters decided that Israel needed the money more than they did and so they sent a cheque for the amount of their savings to the JNF.

They are now living on their old-age pensions.

NEGEV CONNECTED TO NATIONAL ELECTRICITY GRID

Jerusalem.—Israel's Electricity Corporation has completed the connection of remote Negev settlements to the main electricity grid. Its pylons now stretch through the desert as far south as Farran, nearly 60 miles south of the development town of Dimona.

In many places, mine-detectors had to be used before workers could be brought in. They had to face many difficult conditions presented by uneven ground and deep gorges.

Folk singer Dylan rumored to visit Israel

New York. - Rumors are flying that folk singer-composer Bob Dylan is rediscovering his Jewish heritage.

Rolling Stone, an influential youth-oriented journal, reported Dylan, originally Robert Zimmerman, was taking Hebrew lessons.

Flame, published by the Union of Jewish Students at New York's City College, reported rumors that Dylan has made three annual visits to Israel, each time taking in the Western Wall in disguise; may go on aliyah; wanted the name Robert Zimmerman on his Self Portrait album; will appear for the UJA at Madison Square Gardens and has donated $2,000 to the Jewish Defense League.

However Flame writer Jonathan Braun says "only the JDL tale contains a kernel of truth, quoting Rabbi Meir Kahane as saying 'Dylan did promise us money, but so far we're still waiting'."

Braun added:

"There does seem to be some basis for believing that Dylan, like so many of his fans in recent years, has been struggling with his identity in an attempt to find value in being Jewish. . .At a time when increasing numbers of Americans, particularly young Americans, are experiencing an intense rebirth of ethnic consciousness, it is more likely that an artist-critic of society. . . would find himself taking a fresh look at his past."

As his song says: "The answer, my friends, is blowin' in the wind, the answer is blowin' in the wind."

Fast Fingers Feldstein

Concerts by Ivan Romanoff's Continental Holiday group and Fast Fingers Feldstein are among entertainment events this weekend at Ontario Place.

Sunday at 8:30 p.m. the Romanoff group will perform at the Forum. Appearing with them will be singers Leslia Zubrack, Joso, the Frank Rodwell dancers and reedman Moe Koffman.

Also on Sunday starting at 7:30 p.m. in the youth center on East Island, Fast Fingers Feldstein , a five piece folk-rock group, will be appearing in concert with the Back Door, an eight-piece classical rock band.

On Saturday night at the forum at 8:30, Phil Nimmons 'N' Nine Plus Six will swing along with blues singer Ginni Grant.

And at the reflecting pool at the West Island, the first annual Ontario Place international Casting Tournament will be held Saturday at 10 a.m.

BOOK REVIEW

by Arnold Ages

Jewish writers victims of Stalin terror

THE BLACK YEARS OF SOVIET JEWRY. By Yehoshua Gilboa. Little, Brown & Co. 407 pp.

Here is the book that ought to bring any Jewish communist back to his senses -- Gilboa's explosive indictment of the Soviet Union's antisemitism during the years 1939-1953.

An editor with Israel's daily Ma'ariv, Yehoshua Gilboa, is a man who knows what he is talking about with regard to Russia.

His book combines an exhausitve research into the pertinent materials in half a dozen languages and deep insight into the subject -- the latter produced by his years in Soviet prisons.

In a previous book CONFESS! Gilboa writes of the persecutions he experienced at the hand of his Soviet tormentors. Hs crime, or rather his alleged crime was an affection for Zionism.

Gilboa's new book records the fate of a whole generation of Russian Jews who suffered not only imprisonment but often death at the hands of a cruel and tyrannical power.

Starting with the period preceding the Second World War, the author tells of the discomfort which beset Russian Jewry on the occasion of the Hitler-Stalin pact.

Once the agreement was signed, anti-Fascism became forbidden in Russia. Jewish authors who had written honestly and boldly about the barbarism of Hitlerite Germany were told to cease and desist. Those who refused to toe the line and continued to write the truth about the Nazis were often fired from prestigious positions.

Anti-Fascism became respectable again with the German invasion of Russia. Sensing the need for all the help it could get, the Soviet government permitted the creation of a Jewish anti-Fascist committee.

This group, which included among its members some of the most famous names in Russian-Jewish intellectual circles -- novelist Ilya Ehrenburg and poets Markesh and Feffer -- tried to enlist the financial and political support of Jewish communities in North America. Mikhoels, from the Moscow Yiddish theater, broadcast an address on Moscow radio in which he uttered the following statement: "I represent that part of the Jewish people that is living in the USSR," -- a heresy in terms of previous communist doctrine toward nationalist sentiments.

Gilboa points out that the Jewish anti-Fascist committee attempted, in its early stages, to gain support for a policy which would encourage Jewish partisan groups in Poland and Russia. The committee wished specifically to obtain arms and ammunition for such units. Despite Stalin's endorsement of the anti-Fascist committee no encouragement was given this idea. The committee was to be strictly a propaganda unit.

Mikhoels and Feffer visited America, Canada and Mexico in 1943 and they apparently generated great enthusiasm not only for themselves but for the Soviet cause. Over two hundred and sixty articles commented on their visit, and most were profoundly sympathetic. The duo's success stemmed from the foratorical powers of Mikhoels. He had a formula that never failed to arouse Jewish audiences: "Brothers: Brothers of our people, brothers of those slaughtered by the Hitlerite butchers, of those burnt in the ghettoes." A friend here in Toronto has told me of hearing Feffer speaking in this city and that his skills were no less impressive than Mikhoels.

The great success achieved by the committee renders all the more sad the eventual fate suffered by it after the war. Stalin's obsessive antisemitism (confirmed for us by no less a personage than Krushchev) led him to snuff out the life of Mikhoels and many of the other poets and writers associated with the group.

Pretexts were not lacking among Soviet authorities when they launched their compaign to eradicate the anti-Fascist committee. Allegations were made that Mikhoels and his group were stimulating improper nationalist feelings. Another accusation had it that the committee had interceded improperly in trying to obtain jobs for fellow Jews after the war.

Among the most original parts of Gilboa's essay is a section devoted to the national awakening in Soviet Jewish literature. Here he surveys works in Russian and Yiddish which testified to the extraordinary vitality which remained with Soviet Jews even after twenty-five years of communist rule.

According to the author, Jewish nationalism was enhanced by the experience of thousands of Russian-Jewish soldiers who saw a vibrant and proud Jewish life-experience among the communities they encountered during their battles in Eastern Europe.

"There were times when we thought that the process of Jewish assimilation was being intensified by dint of the historical logic of Soviet conditions and that the Jewish problem was being resolved itself," said Alexei Surkov. "Then came the war and its horrors, then the aftermath, and all of a sudden Jews began to seek one another out and cling to one another."

Surkov's statement has great pertinence for 1971.

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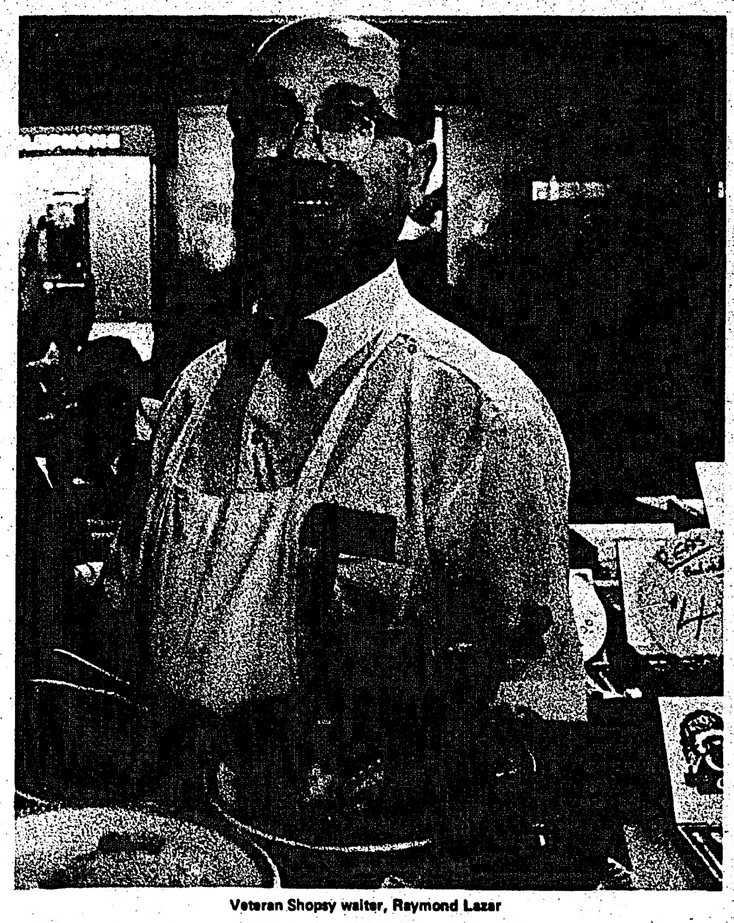

Veteran Shopsy waiter, Raymond Lazar

Shopsy anniversary

Secret process priceless formula

by Vincent Geller

Among the many celebrities whose photographs decorate the walls of Shopsy's Delicatessen are Danny Kaye, Victor Borge, Jimmy Durante, Ella Fitzgerald, Wayne and Shuster, Twiggy the model, and mine host, Sam Shopsowitz. It's quite in order to find Sam's beaming, gargantuan features in this olympian company for he, too, is a personality of considerable stature, not to mention girth.

Bob Hope is reported to have told Sam, after a generous helping of chopped liver, "Two more weeks of this and I'll like you!"

The late Mickey Lester, alluding to Sam's theatrical propensities, often referred to him as "my friend, George Bernard Shopsowitz." Had he not become president of Shopsy's Foods, he might have gone to Hollywood with Percy Faith's orchestra and, for all we know, achieved stardom as the Liberace of the accordian.

It was in the Polish town of Kielce that great-grandfather Shopsowitz, an innkeeper, first dreamed up the recipe for Shopsy's aromatic meats. Fifty years ago his father, who brought the priceless formula to Toronto in his wallet (he wouldn't trust Brink's Express), opened a humble little delicatessen store on Spadina Avenue, just above Dundas.

Although Sam and brother Izzy sliced meat behind the counter, Sam had his eye on show business and practiced faithfully on the piano and accordion. He managed to assemble a small orchestra, and later played with Percy Faith's band.

"The store was not exactly an instant success," said Sam, recalling the early twenties. "My parents worked hard; it was true pioneering, and we stayed open from nine in the morning until three o'clock the next morning. They were among the first to introduce Jewish style delicatessen into an Anglo Saxon city that had never tasted it before.

"We began to serve a broader clientele when manufacturers from the garment area started dropping in for lunch with buyers from the big merchandising firms. The word spread gradually and our non-Jewish trade showed an upward swing. Radio performers, aldermen, writers -- people like Lou Jacobi, Mickey Lester, Hi Bossin and others -- made the place a local Lindy's. To the Yiddish actors at the old Standard Theater it was the Sardi's of Toronto."

In 1945, while Sam was up to his ears in musical plans and ambitions, his father died, leaving behind a thriving food store that Sam describes as "a labor of love."

As it happened, the little deli continued to prosper; customers were ravenously devouring everything on the table, and Sam was needed. In 1946 he entered the business as a full time impresario of fine foods. Over the years the family enterprise kept on expanding at a rate that was downright alarming to Sam, the musician. Today, at fifty-two, he heads a successful corporation with a busy plant marketing about seventy-five food products. But he has no intention of giving up the accordion; with Leon Weinstein on the violin he often turns up at benefits to play for a worthy cause. Nothing will stop this pair; in fact, they recently shanghaied Moxie Whitney, Royal York Hotel orchestra leader, and made an album to be called "The Unholy Trio".

Who would have believed that a modest little sandwich shop on Spadina, an area certainly not the Mecca of sophisticated boulevardiers, would attract so many of Toronto's elite?

Ask him that familiar question, "To what do you attribute your success?" and he replies, "I attribute everything to my parents, their love for people, their love for their work. It was their guidance, their basic Jewish philosophy and ethics -- it was this heritage that built Shopsy's."

From time to time, rumors get around that Shopsy's has been sold to one of the giant packing companies, but Sam is quick to issue a categorical denial. "I love my work," he says -- "and I like the food, too" he adds with an evocative smile.

He's an energetic community worker, active in the UJA, Variety Club, Toronto Symphony Board, Participation House, and other organizations.

On Wednesday, August 11, the Shopsowitz dynasty celebrated fifty years of progress. To re-create the Spadina Avenue of 1921, coffee was five cents, sandwiches went for eight cents. Waiters hustled around in 1921 suits, and vintage cars chugged along outside. In the famous cafeteria, actors and sports stars, headliners from all walks, stood in line as usual for a plate of Shopsy's succulent morsels.

In some restaurants the seats are lined with expensive carved leather, in others with luxurious plushy fabrics, but at Shopsy's the seats are always lined with satisfied customers.

Israel diplomat returns to launch bond drive

Ambassador Michael S. Comay

Michael S. Comay, Israel's Ambassador to Great Britain, has good reason to feel nostalgic about his forthcoming visit to Canada. He will fly to Toronto on September 12 to be principal speaker at the Eglinton Lodge B'nai B'rith Dinner that evening to launch B'nai B'rith participation in the 1971 State of Israel Bond Drive in Toronto, and to present the Shalom Award to Sam Kaporovsky of Eglinton Lodge "for distinguished leadership in the Israel Bond efforts".

Comay will have an opportunity that evening to renew acquaintances with many old friends among Toronto Jewry. He came to Ottawa in 1954 directly from the UN to serve as his country's first diplomatic representative to Canada. It was during his tenure as minister that the Canadian and Israeli governments elevated their respective ministries to the status of embassies, and he was designated the first ambassador from Israel to Canada.

Following his service in Ottawa, Mr. Comay was named assistant director general of Israel's foreign ministry; then permanent representative of Israel at the United Nations; and currently he holds the strategically-important post as Israel's ambassador to Great Britain.

Modesty urged on young women by Lubavitcher rabbi

New York. - A strong plea to Jewish women to take an uncompromising stand and exert their influence among other women to abide by the laws of Tznius (modesty), was issued here by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson.

In a letter to a group of young women who had been active in this endeavor, the Rabbi wrote that "when one sees an area of neglect within the community, the way to deal with the matter is not as some misguided individuals might think, to accept the situation or even make concessions, in the hope of not antagonizing individuals or groups. On the contrary, it is necessary to mend the broken barriers, and to erect additional fences to close the gap."

With obvious reference to the laxity in modesty of attire, especially during the summer months, the Rebbe writes:

"I particularly urge you to continue your good efforts in the area of Tznius, which, although basically reflected in the manner of attire, also concerns general conduct and even conversation.

"I trust that each and everyone of you will consider it as a special mission and message from the Torah to do so, to take advantage of these vacation days to strengthen all matters of goodness and holiness in one's life and in one's surroundings.

"It is well to bear in mind," the Rebbe concludes, "that since the Creator of man expects one to fulfil a certain task, He provides the necessary ability and capacity to fulfil the task in the best possible way."

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13 oz. 1.57 each
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"The Dry Look" a new hair spray for men only
6 oz. .97 each
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New Vaseline Intensive Care Lotion
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